

the limit of the strength of that
beneficent (divi-
nity)* for he surpasses both earth and
heaven by
his foe-consuming (might). May IKDBA,
associated
with the IMF A "RUTS, be our protection.

16. The red and black coursers,— long-
limbed,
well-caparisoned, and celestial, and
harnessed, well-
pleased, to the yoke of the chariot in
which the
showerer of benefits is-conveyed⁵ for the
enrichment
of RiJEAswA₅ — are recognised amongst
human hosts?

17. ESDKA, showerer (of benefits), the
YABSH!-
OIRAS, — RnsAswAj and Ms companions,
AMBAEJSHA,
SAHABETA, BHATAMA^{A?} and
SUEABHAS[^] —
to thee this propitiatory praise.

13. IKBBA[?] who is invoked by many,
attended
by the inoTing (MAWCTS), having
attacked the
the *S'myusf*

Ms

thunderbolt; the thmiderer then
divided the
with Ms white-eompiexioned friends/
and rescued
tie suD and set free the water.

^a The test Ms ~na devd devatd. The latter
is said to

be put for *dwasya*, a *Yaidik* license, and "is
explained[^] "endowed

•with the properties of giving, &c." :
(*ddnddtgu&ayufaasya*).

^b *WdJimMsh&'Ajiu*. *Nahuska* is explained by ^s
man ;' ^whence

the dem-ati^e will mean manly, or humaa: m
also imports

⁴ man *f* whence 'Eose-n zanders the phrase,

The Scholi^t interprets by

"people designated as an araf."*

* The commentary explains these, ^e enemies'

and ;

but they, mo:? probably, designate races not yet
subjected by

thft Taidik TCindns, or Aik^s.

xiiese, aoeufdiog ' to the Seiiolai&fe,